MINUTES

OF THE

Fifty-Ninth Anniversary

OF THE

BROAD-RIVER BAPTIST ASSOCIATION,

HELD WITH

GILEAD CHURCH, UNION DISTRICT, S. C.,

FRIDAY, OCTOBER 14TH, 1859, AND DAYS FOLLOWING.

SPARTANBURG, S. C.:
DOUGLASS, EVINS & CO., EXPRESS OFFICE.

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THE FLOWERS COLLECTION

MINUTES.

FRIDAY, OCTOBER 14, 1859.

The Introductory Sermon was preached by Elder W. Hill, from Psa. 27: 14.

After a short intermission, the Delegates met, and prayer was made by Brother Barnett.

Letters were then read from the churches composing the Body, the names of their Delegates enrolled, and the state of the Churches minuted.

Elected Elder W. Hill Moderator, and M. C. Barnett Clerk.

1. Gave an opportunity to churches wishing to become members of this Body; when the Mt. Zion church, in Gaston County, N. C, applied by her letter, and delegates T. H. Mullinax, and T. R. Wellman, and was received.

2. The following committees were appointed:

On the Business of the Association—Brethren J. G. Kendrick, D. Scruggs, J. S. Ezell, with Moderator and Clerk.

On Preaching—B. Bonner, A. M. Smith, A. Bonner, E. Thompson, and H. G. Gaffney, with the Eldership of this church.

On Finance—J. Byers, T. Roundtree, and D. Ray.

On Correspondence—T. Davis, E. Barnett, and T. J. Campbell.

On Sabbath-Schools—J. S. Ezell, W. Curtis, and J. G. Kendrick.

On Union Meetings—J. Mullinax, J. Black, and L. Ferguson.

On Obituaries—B. B. Foster, M. C. Barnett, W. Curtis, J. G. Kendrick, and J. S. Ezell.

3. Called for correspondence from sister Associations, and received from the

Tyger River—Elders J. C. Green, and D. Hilliard.

Salem—Brother I. G. McKissick.

Moriah—Elder P. Nicholson.

Bethel—Elders S. Head, J. Gibbes, and brother J. Guinn.

Reedy River—No correspondence.

Green River—None.

4. Invited Elders P. R. Elam, L. M. Berry, and J. W. McCraw to a seat with us in conference.

Brother Scruggs prayed, and the Association adjourned until Saturday morning, 10 o'clock.

SATURDAY MORNING, OCTOBER 15, 1859.

Prayer by brother Hilliard.

5. Read and adopted the Report of the Committee on the Business of the Association.

6 Considered the 19th Article of our last year's Minutes, and decided that we will continue the practice of writing letters of correspondence, as heretofore.

7. Appointed Brother B. Bonner to write to the

Tyger River Association—Himself, B. B. Foster, A. M. Smith, W. Allen, D. Scruggs, J. H. Cooley, M. C. Barnett and C. P. Petty, messengers.

Green River—A. M. Smith, write; W. Hill, D. Scruggs, B. Bonner, T. Davis, M. C. Barnett, M. Mullinax, H. G. Gaffney and C. P. Petty, messengers.

King's Mountain—T Davis, write; B. Bonner, T. J. Campbell, D. Ray, W. Hill, E. Lipscomb and J. Mullinax, messengers.

Salem—B. B. Foster, write; W. Curtis. messenger.

Moriah—J. S. Ezell, write; himself, T. J. Campbell, W. Neal and W. P. McAfee, messengers.

Bethel—D. Scruggs, write; J. G. Kendrick, J. S. Ezell, W. G. Moorehead, D. Ray, M. Mullinax and D. Scruggs, messengers.

Reedy River—M. Mullinax, write; A. M. Smith, W. Allen and E. Barnett, messengers.

8. The Circular Letter, prepared by Elder J. S. Ezell, was read, and adopted.

9. *Resolved*, That the Committee on Obituaries be requested to procure the Biographical Sketch of the Life of our lamented Brother, Rev Dr. Curtis, read by Dr. Manly, at Limestone Springs, last Spring, on the occasion of his Funeral Sermon; to be printed with these Minutes.

10. Considered the 12th Article of last year's Minutes, and decided that we continue the practice of writing Circular Letters, as heretofore.

Recess one hour

11. Elected Brother M. C. Barnett to preach the next Introductory Sermon, and Brother Scruggs, his alternate; at the same time, elected Brother Wm. Curtis, LL. D., to write the next Circular Letter; Subject: "*Systematic Benevolence in Spreading the Gospel.*"

12. Elected Elder D. Scruggs to preach the next Missionary Sermon, and Elder Hill, his alternate.

13. The Committee appointed to nominate a Missionary Board for next year recommended the following, viz: D. Scruggs, Chairman, J. S. Ezell E. Thompson, J. G. Gaffney, J. Byers, A. Bonner, E. Lipscomb; H. G. Gaffney, recording secretary; W. Curtis, corresponding secretary; and C. P. Petty, treasurer.

14. Report on Sabbath-Schools.—Your Committee on Sabbath Schools respectfully report: The history of the past has abun-

dantly tested the value and blessedness of this institution. We would that our Brethren knew some of the glorious results of Sabbath-School labors. These interests have never flourished as much as we could desire in our midst. Even now, there is not, perhaps, a flourishing Sabbath-School in our bounds. Dear Brethren, does it not become us to inquire, why this sad deficiency? Doubtless, many of our Brethren lack information in this matter. Information is needed in reference to the best manner of organizing and conducting Sabbath-Schools. To this end, your committee recommend the following: "The Children's Friend," a periodical devoted to Sabbath-School interests, published at Nashville, Tennessee, should be patronized by us. Books suitable for Sabbath Schools, and Sabbath-School laborers, may also be had directly from our Southern Publication Society, located at Charleston. The Board of Sabbath-Schools of the State Convention propose to send out an agent to visit all the churches in the State, and labor for the promotion of Sabbath-School interests. We should invite this agent into our bounds.

15. The Committee on Union Meetings recommended Union Church as the place for the next Union Meeting, to commence on Friday before the first Sabbath in July next; Elders J. S. Ezell, D. Scruggs and W. Hill to attend it.

J. MULLINAX, Chairman.

16. The Committee on Corresponding Minutes report: We find nothing special to bring before the Association, and nothing worthy of recording on our Minutes. T. DAVIS, Chairman.

17. *Resolved*, That our next Association be held with the Limestone Springs Church, at the usual time.

Brother Kendrick prayed, and the Association adjourned until Monday morning, 9 o'clock.

SABBATH.—Brother J. C Green preached, followed by Brother J. S. Ezell, (missionary sermon,) immediately after which a collection was taken up among the congregation, amounting to $64.79.

Afternoon.—Brother W. Curtis preached, and Brother L. M. Berry closed the services of the day by exhortation and prayer. Judging from the seriousness of the congregation, (which was very large,) the word of truth so faithfully exhibited will be productive of much good.

MONDAY MORNING, OCTOBER 16, 1859.

Prayer by the Moderator.

18. The Missionary Board reported as follows:

Dear Brethren: In making to you this our annual report, we cannot but mourn with you over the irreparable loss at present that we suffer, in that it has pleased the Great Head of the Church, as being best in His sight, to take from us our beloved and venerable Brother, and presiding officer; constantly associated with him

in this Body, we may well bear tribute to the expanded benevolence, greatness of faith, uninterested energy, and love for the souls of men, with which he has impressed our plans and exertions to spread abroad the saving knowledge of the truth, as it is in Christ Jesus. Greatly in consequence of this, our meetings have not been held as regularly as they otherwise would have been. We appointed, however, our Brother *Suttle* to labor in the York Mission half of the year; he has only been able, however, to give a portion of this time, that is one Saturday and Sabbath a month, at Union Church; preaching generally on Sabbath evenings at Sardis, besides holding a series of meetings with both these churches: their meetings, notwithstanding, have been greatly blessed with the Divine favor. Brother Suttle has received and baptized seven converts at Sardis, and thirty eight at Union. We trust the good work is still going on; let us thank God, and take courage. A commendable liberality has also been shown by the Brethren and friends there; especially at Union, as will appear by reference to the report of the contributions given to the Financial Committee. As the accommodations at Union are too limited, we are happy to learn and report to you that they are seriously talking of building a suitable meeting house, and that generous contributions for this purpose have already been offered them.

We have still a want of means in carrying on the great work, to the watchful care of which you have appointed us. We want laborers: prayer is wanted for laborers; the fields are white, ready for the harvest. The Treasurer's Report, herewith submitted, will show that we have on hand a balance of $90.70, to meet our indebtedness to brother Suttle for his labors, without receiving any of the contributions that we are glad to see are being so liberally made by the churches, at this present time. We forward $108.70 for Foreign Missions, and trust the time may not be far distant when there will be a reformation of our churches; laboring as a faithful minister of Christ, sent out and supported by us, and returning his constant and stimulating reports of God's blessing on his labors, shall be found both in the home and foreign field.

Your Board is greatly encouraged by the feeling and interest manifested and growing among our churches; and they confidently believe, that in sustaining their missionary, in fostering and directing Sabbath-School laborers, and in distributing books, and especially the best of all Books, and in wisely considering how the spiritual wants of our colored population may be properly and fully met, a greater work, and one more sure immediately to reward your labors than you have been permitted heretofore to enter upon, is before you for the ensuing year.

H. G. GAFFNEY, Secretary.

19. C. P. Petty, Treasurer, in account with Broad-River Association, October 19, 1857:

Dr.—Collection on Sabbath,	$43.70
Churches, Home Mission,	14.15
" Foreign "	38.00
Mr. Wallace,	75
October 15, 1858: Antioch Church,	9.00
Limestone Springs,	43.60
E. Thompson,	1.00
Collection on Sabbath,	49.20
	$199.40
Cr.—By money sent Foreign Mission by Dr. C.,	108.70
Leaving a balance of	$90.70

The above is the direct report of the treasurer to the Association.

C. P. Petty, Treasurer.

20. The Committee on Obituaries report: That the Association is called upon to pay an affectionate tribute of respect to the memory of our departed Brethren, Deacon R. Coleman, of the church with which we are now meeting, Deacon R. Vaughan, of Friendship, and Deacon E. Turner, of Buffalo Church; they were all men who filled the office of a Deacon well, and purchased to themselves a good degree, and great boldness in the faith.

Following the example of the first Christians, while we would sympathize with those who weep over their loss, it becomes us thoughtfully to recollect that the dove, the laurel, and the crown are now the fitting emblems to be inscribed against their names; and that God has graciously, in his good time, delivered them from the sins and sorrows of this present evil world forever.

The direct action of your Body, in adding to our Minutes a more extended account of the life and labors of our beloved and venerated father in the Gospel, Rev. Thomas Curtis, D. D., is referred to as sufficient aud appropriate in this matter.

B. B. FOSTER, Chairman.

BIOGRAPHICAL SKETCH OF REV. THOMAS CURTIS, D. D.

Thomas Curtis was born at Wisbeach, Cambridgeshire, England, May 10th, 1787. He was the son of a substantial yeoman of good property. In early life he showed intellectual vigor and a fondness for books which his father cultivated, and thus he obtained a good school education. While at school he was competitor for a prize essay, and was successful. By this he would have been entitled to a presentation to the University of Cambridge, but he could not accept it, not being able, conscientiously, to sign the "Thirty-nine Articles of the Church of England." The death of a sister, and of the venerable Baptist clergyman, Dr. Fisher, under whose ministry he sat, early impressed his mind with the importance of religion, and led to his conversion and baptism while a youth. Henceforth he devoted himself to study, labor and usefulness for the Church of God. Mainly self-instructed at this period of life, he acquired a good knowledge of Latin, Greek and Hebrew. The Baptist Church of which he was a member put him forward as a preacher, and availed themselves of his services for some time.

He was married to a Miss Reynoldson, June 15th, 1809, a lady of attractive endowments and sweet and gentle temper, and then settled in London. Fond of books, he engaged in the book business, which, as a commercial enterprize, was driven with energy and a successful pecuniary result. But his father-in-law (the father also of the late lamented Rev. John Reynoldson, of Virginia, so well known among our churches) dying at about this time, he was called to succeed him in the Pastoral care of the church in the city, and withdrew from active participation in secular business. His literary labors, however, were uninterrupted, and he became one of the Editors of the first parts of the "Encyclopædia Metropolitana." His chief coadjutor in this great work being S. T. Coleridge. This position led them to call forth the services and labors of a number of eminent men, and to enjoy intimate intercourse with most of the choice spirits of the day. Charles Richardson's English Dictionary and Whately's Logic and Rhetoric, with many other invaluable treatises, were thus first written for this work. After some years, another Book-selling House having undertaken to publish the London Encyclopædia at the extraordinary rate of an octavo volume a month, brought his valuable services to their aid at a very flattering rate of compensation. This he conducted in three years and a half to a successful issue. Such also was his acquaintance with the condition of the text of our English Bible, that he was employed by the Oxford University in correcting an edition for their press. He pointed out at that time no less than ten thousand errors of the press in alteration from the standard

editions of 1611. This work though completed, the fruit of much labor and care, has not been published. The authorities becoming alarmed for the results, suddenly withdrew their sanction to further proceedings, and, thanking him for his ability and courtesy, abandoned their design. The manuscript is still among his papers.

To set forward his children, and prompted perhaps by a love of our institutions, he emigrated to America. The voyage ended in shipwreck and loss to himself and almost all the passengers of their worldly goods, but their lives, with difficulty, were saved. Thus, in 1834, he began his residence in the United States, settling first in Bangor, and afterwards, for a short time, in Augusta, Maine. Boudoin College testified her sense of the value of his labors by conferring upon him the title of Doctor of Divinity. But the climate being too rigorous for his family, under the advice and influence of Bro. Holmes Tupper, then of Savannah, he, about the year 1838, went to Georgia, accepting the call of the Macon Church, and settled there for a few years. The friends of Mercer University then desired he should move to Penfield, but after a short stay at that place, he was urged to take charge of the Wentworth-Street Baptist Church in Charleston, S. C., and moved there in 1841. He was present and made an address at the laying of the corner-stone of their house of worship, and publicly opened it when ready for use with a sermon that will long be remembered. Here he labored with the eminent appreciation of his services by all who had the privilege of enjoying them even but occasionally, till his removal to the last sphere of his constant labors at Limestone Springs in the Fall of 1845. At this place, in conjunction with one of his sons, he began the enterprise of a Female High School in the mountain districts, bringing to this doubtful problem all the energy of youth with the matured wisdom and experience of a manhood spent amidst the most elevated of religious and literary associations. He set the tone of education high at once. Care was taken as is fit to cultivate the mind to the point of refinement and even of elegance, while cheerful fondness, prompt obedience, order nearly perfect, and thorough accuracy characterize his pupils. These were the fruits of the rich instruction both in morals and religion that he poured forth as well in the class-room as the pulpit. He attained the happy art of influencing to his high purposes without alone depending on the sternness of simple authority, and he has bequeathed a noble array of daughters to elevate and adorn our race, many of whom rise up in every district and the most of our Southern States to bless his memory.

In his ministerial labors in this part of the country the public knew him more as an Evangelist than as a Pastor, and in this capacity his presence was everywhere hailed with satisfaction amounting to delight. He made our public meetings glad when he appeared in them, and Zion's waste and desolate places rejoiced often in those rich and vigorous ministrations which, like the fountain in his own beautiful grounds, emitted the same refreshing fullness whoever was there to enjoy them. He gave his mind freely and fully to

Bible themes as the basis of his discourses, dwelling mainly on subjects that he could connect with the Sovereignty of God in Providence and Grace—the Divinity of our Lord, His Atonement, the influences of the Holy Spirit, and the fullness and freedom of Grace. His preaching, original and striking, did more than fill the mind of the hearer; it quickened all his powers and was peculiarly suggestive, inspiring reflection and inquiry that frequently led off into trains of thought previously unexplored. His last sermon was in the Central Baptist Church, Brooklyn, New York, from Mark i: 17—"Is it not written my house shall be called of all nations the house of prayer." "With great clearness and power," says the Pastor of that Church, "he showed what is real prayer, and that such prayer must underlie all that is done in the House of God or it answers not the purpose of its appointment." Such was the effect of his discourse, his manner all life, and singularly impressive his voice, strong and full, and his own soul deeply absorbed, that the congregation while returning were observed to move in clusters, expressing the desire to return and hear the message repeated.

During his entire journey to the North and homeward, the exercises of his mind in the pulpit, the prayer meeting and in the families of his friends, even beyond former examples, attracted notice, and evince that he was being prepared for his departure.

Suddenly called home, by what in the last letter he wrote he terms "the unimpeachable voice of God in death" in his son's family, he was on board the ill-fated steamer North Carolina, passing from Baltimore to Norfolk on the 29th of January, 1859, and perished in the flames that consumed her. Though in his seventy-second year, neither his natural force of body nor of mind was abated—he did not decline amid the feebleness and senilities of a worn-out life. His sun went down in its full splendor. The call was sudden, but he was not unprepared. The Master came, and he opened to Him immediately. The presumption is that he passed away without conscious pain, suffocated, without awaking, by the smoke and gasses that so quickly filled the room. He had spent the evening conversing of his Master, and the last that was seen of him was as he was reading his Bible at his berth, preparing thus either for duty below or for heaven, as the Master should please. He died like Moses, apart and alone, and "no man knoweth of his burial place unto this day." In this mournful dispensation to his relatives and the churches, we have but another example of that upon which Dr. Curtis so often insisted—the peculiar sovereignty of God in the death of man.

In his character there was uprightness, honesty and firmness, conjoined however with great ingenuousness and a glowing affection for every one and everything that was good. Though earnest in all things, it was the earnestness of love. Everywhere, in all circles, whether elevated or humble, his visits were welcome. It was only wished that he would stay longer and come again. His generous neighbors and the church to which he belonged at home

say truly "they who knew him best loved him most." His plans in life were as to all things of a conservative turn. His views of whatever he considered or undertook were rapid, comprehensive and discriminating, and he had that one most important quality of genius—the power to make and sustain great efforts. While his plans were philosophical and extended to the principles of things, they were not revolutionary. He knew it was much easier to destroy than to build up, and prudently avoided untried movements and sudden sweeping changes. His attainments were as extended and remarkable as his ability and his associations. He was a Christian scholar among Christian scholars. In his piety there was much devotedness. It was a saying of his, "that he could not always live in company," and his retired hours were especially prayerful. Finding himslf a poor sinner, he went to God alone, for he had private business with Him that could not be done in a crowd. He evidently desired to live, realizing the true doctrine of death, that he has himself most happily expressed in one of his letters to his most intimate friend, thus writing: "We overrate *death* sometimes as a 'change.' It will be but a continuance of our better life. The essential change was our regeneration to God. Death is a greater apparent, than the greater real change. John, v: 24. Paul therefore speaks of the former as only a removal from one habitation to another. 2 Cor., v: 1. Changing houses, *not* persons or natures—nor character."

21. The Committee on Finance reported moneys sent up for printing Minutes, $43.85

For Missions: Limestone Springs Church,	42.63
Collection on Sabbath,	64.79
Union Church paid for Home Missions,	17.68
Pledges from Members of Union Church for Home Missions,	43.50
Making in all	$212 45

JOHN BYERS, Chairman.

There was $17.85 paid by individuals for printing Minutes, above what was sent by the church for that purpose, making in all $61.70.

22. The Brethren who wrote letters of correspondence to sister Associations, read them before the Body; all of which were adopted.

23. *Resolved*, That the Clerk superintend the printing and distribution of as many copies of these Minutes as the money paid in for that purpose will procure, after reserving $10 for his services.

24. *Resolved*, That we unite our efforts to revive the Sunday-School spirit in all our churches; and, as a means of this great work, that we invite Brother J. O. B. Dargan to act as Agent, and that we earnestly recommend to the churches to do a liberal part for his support.

25. *Resolved*, That this Body appoint the number of Represent-

atives to which they are entitled, to represent them in the next Annual Meeting of the Baptist State Convention; whereupon, the Association appointed Elders D. Scruggs and Wm. Curtis, their Delegates, and J. S. Ezell and M. C. Barnett, alternates.

26. *Resolved*, That it be recommended to the Ministers, and Deacons especially, as well as to all the members of our churches, to appropriate the 2nd and 5th Sabbaths in next year, commencing on Friday before, to a Minister's and Deacon's Meeting, for the consideration of such truths and practices, to which as Christians it is most profitable to direct their attention.

Resolved, further, That Brethren B. B. Foster, E. H. Smith, and M. C. Barnett be appointed a committee to assign a suitable topic on which a discussion be held, and also some persons to open the discussion, and also some Brother to preach an introductory sermon on the occasion.

The subject which the committee proposes for discussion is, "*The Importance of the Faithful Administration of Church Discipline.*" Elders D. Scruggs and T. J. Campbell, to make the opening speeches. Elder Wm. Curtis to preach the introductory sermon; Subject, "*The Illuminating and Saving Influence of the Church on the World.*" Matthew 5: 13, 14. The place of meeting is Elbethel Church, Union District, five miles East of Grindell Shoals.

27. *Resolved*, That the thanks of this Association be tendered to the Brethren and friends of this community, for their kindness in the entertainment of this Body during its session and stay with them.

Brother Ezell prayed, and the Association adjourned to the time and place before appointed. WADE HILL, Moderator.

M. C. BARNETT, Clerk.

NAMES OF ORDAINED MINISTERS IN THE ASSOCIATION.—W. Hill, D. Scruggs, F. W. Littlejohn, T. B. Justice, J. C. White, B. Bonner, J. Lee, J. S. Ezell, W. F. Lee, J. G. Kendrick, W. Curtis, T. J. Campbell, M. Mullinax, M. C. Barnett.

LICENSED.—D. Ray.

CIRCULAR LETTER.

The Broad-River Baptist Association
To the Churches in Union—GREETING:

DEAR BRETHREN:—According to an arrangement made at our last Annual Meeting, we address you this year upon the subject of *Personal Piety*. But in directing your attention to a subject of such high magnitude, and to the consideration of a subject of such vast importance, we have great reasons to fear that, in a short letter, we shall be unable to do it that justice to which it is so eminently entitled. For when we take into consideration the stress that is laid upon it in the Word of God, both as respects the manner in which it is stated, and the frequency with which it is enjoined, sufficient is proven to show us the powerful influence it has in the Christian Church; for it is spoken of, and known to be one of the *best proofs* of the truth of Christianity, and one of the *best means* for converting the world. That none are truly *pious* but the truly converted, is so plainly taught in God's Word, that it does not admit of cavil: For "a corrupt tree cannot bring forth good fruit." "As the branch cannot bear fruit of itself," says Christ, "except it abide in the vine, no more can ye, except ye abide in me: without me ye can do nothing."

The belief that men are saved by grace, are justified by faith, "are saved by the washing of regeneration and the renewing of the Holy Ghost," has always obtained among the true followers of Christ: For the Scripture saith, "Abraham believed God, and it was counted unto him for righteousness." "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." But as *causes* produce effects, so "faith produces works; yea, without *works* faith is dead, being alone!" "What doth it profit," my Brethren, "though a man say he hath faith, and hath not works; can faith save him?" It is said of Abraham "that faith wrought with his works, and by works was faith made perfect." James 2: 22.

That believers are required to exemplify in their lives the religion they profess, is clearly taught, we think, in the following beautiful precepts: "Ye are the light of the world; a city that is set on a hill cannot be hid; neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." "The grace of God that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." "Dearly beloved, I beseech you as strangers and pilgrims, ab-

stain from fleshly lusts that war against the soul: having your conversation honest among the Gentiles, that, whereas they speak against you as evil doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. *This* I say, then walk in the Spirit, and ye shall not fulfill the lust of the flesh; if we live in the Spirit, let us also walk in the Spirit." In this form of language, the Holy Ghost teaches us the great value of practical religion; here He commands us to exhibit in example our *piety*, for the sake of its saving effects on others. *Piety* consists in a firm belief, and right conceptions of the Being, Perfections, and Providences of God; with suitable affections to Him, resemblances of Him in His moral perfections, and a constant obedience to His will.

Two important truths are here suggested to our minds: the one is, that none should ever profess, who do not possess religion. We have heard it urged upon men, that they should come into the Church in order to their becoming Christians, when nothing is plainer taught by Christ and His apostles, than that the Church is to be composed of those who have been, and not those who are to be converted. "One of the great missions of our denomination," says Mr. Tyree, "as distinguished from others, is to proclaim and require personal regeneration, as indispensably necessary in order to membership in the earthly Kingdom of Christ."

The *other* is, that all who possess are bound to profess regeneration. To profess without possessing it, is either hypocrisy or self-deception. To possess without professing it, is treason against its Author, and infidelity to ourselves and the world. There are some who seem to think, that, as religion is an individual transaction between God and the soul, it should be retiring and concealed; but such a notion is rebuked not only by the teachings of the Scriptures, but by all the works of God. Had all the lovers of God been of the opinion of some, Jesus Christ would never have had in our world a Church or a martyr. The truth is, the New Testament as much requires us to appear religious as to be so. The same Authority that enjoins belief with the heart, requires confession with the mouth.

In the foregoing, we think we have set forth the teachings of the New Testament, showing that it is justifying faith, preceding and prompting profession and practice, and profession and practice following, evidencing and recommending faith: thus setting forth a complete definition of Scriptural, personal, saving religion, thereby causing the world to "glorify our Father which is in Heaven." The true Christian, first by repentance, faith and love, turns to Christ—"The Sun of Righteousness"—and catches from Him the "light of life," and turns to a world darkened by sin, shedding there the light caught from the brighter Sun and higher Sky, and thus inducing others to become religious.

The self-sacrificing Apostle of Jesus Christ was much emboldened, and was very confident of success, because of the striking presentations of the truths of the Gospel which he preached, as exem-

plified in the lives of the Corinthians. "For ye are our epistles," said he, "written in our hearts, known and read of all men; Forasmuch as ye are manifestly declared to be the epistles of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but on fleshly tables of the heart."

Having premised thus much, we will now more definitely state our position, which is this: *A high standard of Personal Piety is the best proof of Christianity, and the best means for converting the world.*

Brethren, why are there so few Christians in the world? Why in the "broad way" are there so many, while in the "narrow way" you find but here and there a traveler? Not, we suppose, that the world doubts our religion in record. "In the way of historical proofs and documentary arguments, Christianity has fought her battles, and been victorious: in the way of debate, infidels of every grade have been driven from the field, with broken and dismantled shields." The mighty apologies of our Editors, Authors, and Defenders of the Christian Religion are now quite absolute, "Why then with this mighty array"*—"this redundancy of external and logical proofs; is Christianity making such slow headway in the world? Why, with such mighty appliances, are her converts like Angels' visits? Mainly, we solemnly believe, because of the type of *piety* with Christians. More are kept from Christ by this, than by all other causes. In theory, in creeds, in forms and professions, the world has long seen religion without being made any better by it. The grand desideratum to make mankind not only almost, but altogether Christians, is a more thorough, living, striking piety in the professed friends of Christ."

We will attempt, first, to describe that *piety* for which the world stands in crying need; and then ascertain (if we can) how it has this effect. *Let us describe it.*

I. *There must be a transformation and purifying of our own characters.*

Not that we are to reach a state of sinless perfection in this world; that is not found this side of Heaven.

> "Defects through Nature's best productions run—
> The saints have spots, and spots are in the sun."

But in the Christian they must not be "spots" of habitual sins. The death, resurrection, and ascension of Jesus Christ, the descent of the Holy Ghost, and the preaching of the Gospel, are all designed not only to produce in man's state and heart, but in his life and character, a change for the better. No man is acknowledged, either by the Bible or the world, as a Christian, unless with him "Old things have passed away, and all things have become new." The great concentrated purpose of God towards man is, to make him holy. The atonement, revealed truth, and the Spirit's influ-

* The writer does not hesitate to use the language of his able and esteemed brother, Elder C. Tyree, of Virginia.

ences, are but means for the production of this end. Conversion is the commencement of holiness, and Baptism a solemn declaration of an intention to aim at holiness in all things till death.

Now, the religion to meet the exigency in question, must be displayed by infusing purity into our tempers—in restraining us from all wrong—disposing us to beneficence—to forgive when wronged—inspiring us with cheerfulness and submission under afflictions, and exciting in us sympathy for the needy, and to sacrifice for the good of others. And when, throughout all the ranks of our visible Zion, our religion shall appear in making the proud humble, the intemperate sober, the covetous liberal, the revengeful forgiving, the prayerless devout, the repining patient, and the indolent active, its evidences will be like the sun's meridian beams. The light which thus shines before "men," will not shine uselessly; it will both illuminate and melt.

II. *The Piety we need, and for which we plead, should be pre eminent; it should be our highest aim to know and do the will of God.*

The Psalmist prayed, "Teach me, O Lord, the way of Thy statutes, and I shall keep it unto the end." A Christian must be, and must appear to be a person of one idea—one all-engrossing purpose of saving himself and others. Paul, defining godliness as his *only* concern, says, "this one thing I do," everything else must be secondary and subservient to it; "Seek ye first the Kingdom of God, and all these things shall be added unto you." If either interest must be neglected, it should be time and the body; not religion and the soul. "One thing," said the Psalmist, "have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."

By a godly walk and holy conversation, we should impress the world that our religion is our *one, all-important, grand business of earth*, to which every other interest gives place; that it is first with us in time, first in attention, and first in everything, and we will do more in diffusing abroad the conviction that Christianity is Heaven born, than would the preaching of an Angel.

III. *Uniformity must be observed.*

We are pained to find in all of our churches, (more or less) those who are fitful, partial, and irregular in their religious devotions; they are only religious in times of revivals; those seasons over, they have another master to serve. Some are prayerful in sickness, but prayerless in health; meek and humble in adversity, but proud and worldy in prosperity. They are like certain streams, that only flow during rains; or like comets—they attract for awhile, and then are only known or thought of as "things that have been." Christians of this type do much to provoke the ridicule of the bad, and to discourage the good.

We want a Piety that flows from fixed principles—that is brilliant in all the variations of human conditions. Our churches should be composed of those, and those only, who are "steadfast, unmovable, always abounding in the work of the Lord:" "who

are like the stream flowing from the perpetual fountain, which, though increased by the rains and diminished by the droughts, flows on constantly, with sparkling beauty and increasing fertility; or like the fixed stars, which, though sometimes obscured by clouds and tempests, yet shine on steadily, sending down their rays on a darkened world." Christians of this kind are "the light of the world and the salt of the earth."

IV. *We want a piety harmonious and minute.*

"The Christian should make everything bend to his religion, and allow religion to bend to nothing."—(Jas.) We must be strictly pious in all the relations and conditions of life. It must be worked, as a golden thread, into the entire web of life: our *Piety* must suffuse itself over the whole character, nowhere gathered into unseemly blotches, but shed everywhere the hue and bloom of spiritual life. In the healthy child there is an expansion of all the parts and members of the body—one part is not invigorated while others decay—the arms must not grow while other parts remain stationary. So with the Christian character; to be lovely and influential, it must develop itself in the conscientious performance of a llduties—small as well as great. Some professors seem to have much religion in the aggregate, but little in particular; in great things, and on great occasions, they are very religious, but in small matters are very irreligious. And what we want you to observe, is, that this inequality in your religious deportment, like the "spot in the sun," will be noticed by the keen-eyed world, and made the occasion of stumbling. Nay, more! you may serve God in ninety-nine particulars, and yet, by sinning in the hundredth, exert a bad influence.

Hence, the great importance of *harmony and minuteness.* We are led therefore to inquire, of whom does the Lord require this? Ah! of whom does He not require it? For He saith "Let every one that nameth the name of Christ, depart from iniquity." But let us particularize: first, of *Ministers* of the Gospel, it is required that *they* shall in all things show themselves patterns of good works: in doctrine, showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of them. (Tit. 2: 7, 8.) "For a Bishop" or *Minister*, "must be blameless, as the Steward of God." "A Bishop," or *Minister*, "then, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; *Not given to wine*,* no striker, *not* greedy of filthy lucre; but patient, not a brawler, not *covetous*," &c. 1 Tim. 3: 2, 7.

But let us inquire, how does this type of ministerial character and dignity compare with the piety of some of Christ's professed Ministers? Ah! how do "men of the world" excuse their intemperance, and inordinate love of money, while they witness the same in those who are to be "teachers of good things." But we forbear.

* The italics in this quotation are my own.

But, secondly: The *Deacon* (the appointment of which was to relieve the Ministers, that they might give themselves continually to prayer, and to the ministry of the Word,) is to be of a specified character. The *Deacon* must "be grave, not double-tongued, not given to much wine, not greedy of filthy lucre: holding the faith in a pure conscience," &c. With this description of a "Deacon," no Church (it seems to us) can fail to see the impropriety of placing and continuing in the Deacon's office, a man who is not only "given to much wine," but to the making and vending of "strong drink;" for the Scripture saith "Be ye clean that bear the vessels of the Lord." But, thirdly: It is required of *all* who compose the visible Zion of God, that they walk worthy of the vocation wherewith they are called; for in every condition and relation of life, the Word of God imposes certain obligations, and lays certain restrictions. It requireth "that the aged men be sober, grave, temperate, sound in faith, in charity, in patience." The aged women, likewise, are to "be in behavior as becometh holiness; not false accusers, not given to much wine, teachers of good things." The young women it requireth "to be sober, to love their husbands, to love their children; to be discreet, chaste, keepers at home, good, obedient to their own husbands; that the Word of God be not blasphemed." Servants it requireth "to be obedient unto their own masters, and to *please* them well in *all* things; not answering again, not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things." To the master, He saith "give unto your servants that which is just and equal, knowing that ye also have a Master in Heaven." To wives, He saith "submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the Head of the Church," and it is required of the husband, "that he love his wife even as Christ also loved the Church, and gave Himself for it." He saith to children, "obey your parents in the Lord; for this is right." "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." We, to be happy and useful, must descend to minuteness. There are nameless little things in which we must act christianly. To attract the notice, and win the hearts of those without, there are several spheres in which men must be able to read in us—as the "living epistles of Christ, written not with ink, but with the Spirit of the living God"—the truths of Christianity.

1. *They should be able to read them in us in the Church sphere.* As we emerged from the entombing waters of Baptism, we lit up the lamp of profession; every time we partake of the Lord's Supper, we "trim the golden flame." But we should *appear* the Christian in the discharge of all Christian or Church duties as well as Church ordinances, by assembling to hear the Truth, and for Church or prayer meetings; by giving of our substance to sup-

port the Gospel at home and abroad; in fine, by prayers, trials, self-denials, and anxieties for the prosperity of the Church and the conversion of sinners, let our attachment to Christ and His cause be known and read of all men.

2. *In the domestic sphere.*

"When we remember how early and how constantly children behold the example of their parents—how lasting and mighty the influence which grows out of that relation—how it blends and becomes interwoven with the rudiments of their nature—it is manifest that the parent, more than any other creature being, has the moulding of his offspring's destiny for both worlds." "No being, save God himself, can do as much as the parent, to purify the fountain of existence before it widens into the stream. In the family are daily and casually put in motion influences that will go on harming or benefitting, blasting or blessing through all time and eternity."

Hence the importance of family religion. Parents, you need not be positively irreligious in your families: just conceal your light, and without the invincible grace of God, you will give rise to trains of evil that will survive death and the shock of the Arch Angel's trumpet. Let there be merely the absence of religion in your household, and we would not take your place at the judgment-seat for a thousand worlds. But, on the contrary, let your domestics *see* as well as *hear* religion—display before them the charms of a religious example—commence, carry on, and close the day with a consistent Piety, and you will deposit in the virgin soil of their souls the good seed of the Kingdom, which being warmed by the life-giving beams of the Sun of Righteousness, and refreshed by the dewy influences of the Holy Spirit, will, if not in your lifetime, after you are gone, produce the golden fruit of conversion and usefulness. Live thus, ye professing parents, and you will do more for the prosperity of this Republic than all of our armies, navies, and laws. In this way your households will become nurseries for the Church. My Brethren, for the sake of Christ's honor, for the sake of the Church, of your Country, of your children's deathless weal, and for your own sake, by all means, exhibit religion in your families.

3. *Men should be able to read in us the truths of Christianity in the social sphere.*

Here lies the fatal rock against which many professors, and especially young professors, are making wreck of their religious characters. The truth is, in this progressive age, public opinion is fast excluding religion from the social circle; and with the present proclivity—the frequenting of the horse-race, the gaming-saloon, the ball-room, the circus, and theatre—unless bold-hearted Christians take a stand against this growing evil, practical godliness will be just as effectually banished from the ordinary converse of society as, by the edict of Claudius, a profession of it was banished from Rome. Brethren, hear us, while we speak our solemn conviction, that no professed Christian can attend the horse-race, play

games, dance, &c., without impairing his religious character and lessening his influence for good; for the temptations here, to compromise with the world and conceal the light of example, are numerous and potent. And here it is that we, like Peter, who sat down among the enemies of Christ, are tempted to deny our Lord, and thus surrender one of our Lord's out-posts to the prince of darkness. This were a treason that no true lover of Christ will commit. Rise up! then, to the precious singularity of being *manifestly* religious in all your social movements! Do you ask how you can do this without subjecting yourself to the charge of sanctimoniousness? I reply, you can do it in nameless little things. By speaking evil of no one; by putting away all foolish talking; by never ascribing to others a bad motive, while you can impute good ones to them; by discouraging the tattler, talebearer and slanderer; by seeking to heal breaches between neighbors; by discountenancing all unnecessary, dissipating amusements; by being simple, sincere, and tender-hearted; by giving to conversation a religious turn; and, by speaking out, on all suitable occasions, of Christ, His Kingdom, His religion; of sin, its evils; of hell, and of Heaven. In this, or in like manner, you will shine as lights in the world, will exhibit amid those without, the winning sweetness of a holy example, and thereby not only impress men with the fact that your religion is an emanation from Heaven, but that it is both practicable and desirable. But space fails me to tell of its importance in all the business and civil transactions of life. The great error of many is, that they regard religion as something separate from the common duties of life: it is difficult to say whether more harm has been done to the cause of Christ by separating what He has joined together, or joining what He has separated. He has joined with the injunction "Not slothful in business" the command "fervent in spirit, serving the Lord." Now, what numbers have wounded Christ in the houses of His friends, by keeping apart these two duties; and acting on the anti-Scriptural maxim, "business in its place, and religion in its." Especially has this been the case in *pecuniary* and *commercial* transactions—some make promises to meet their dues only to break them; some take advantage of their neighbor's necessities to increase their gains; others show a disposition to take advantage in bargains; others fail in business, when there is ground to suspect that falsehood and fraud have attended the whole transaction; others borrow money never to return it; others show an overreaching and an underreaching, bordering on dishonesty. Verily, there must be a reformation here, or the Church will never effectually carry out her high mission. Civil government is as much an ordinance of God as Baptism—"The powers that be are ordained of God." Christians are deeply interested in civil affairs, from the fact, that civil necessarily includes religious liberty. They too have bodies, families, characters, and property to protect. Hence, against an enlightened, calm concernment in political matters on the part of Christians, we say not a word; nay, but we urge it.

Having described the kind of Piety necessary to evince the truth of Christianity, let us in the next place *show how it has this effect.*

The judgment of the irreligious is thereby convinced.

Which, after all, Brethren, is the best argument in favor of the Christian religion? Is it that several hundred prophecies have been fulfilled, as the current of time has swept along? Is it that many miracles have been wrought in its attestation? Is it the wonders of the cross? the mysteries of the resurrection? Is it the rapidity with which it has spread, till it is heard and spoken in more than two hundred languages of the earth? These, though mighty, are not our crowning proofs. Our highest evidence, our most unanswerable, efficacious argument is *Personal Piety*, after the primitive pattern. The best commentary on the Bible the world has ever seen, is a *holy life.* This is the "living epistle" that all can read, all understand, and that convinces all.

In vain may we put in the hands of infidels our best books upon the evidences of Christianity, who are acquainted with professing Christians that travel on the Sabbath, patronize sinful amusements, and sometimes drink half way to drunkenness! The inconsistency of their professions will, with these infidels, neutralize all the arguments in favor of Christianity they ever hear or read. How can we hope the conversion of that young man whose professing mother and sisters are as gay, proud, and pleasure-loving as the multitudes going away from God and Heaven.

But, let all of our sceptics live among neighbors who act out their religion in *all* things; let the rising generation have parents who reflect the image of Christ in their daily deportment; let husbands have wives who, by a meek and benevolent and prayerful spirit, adorn their profession; let Pastors have Churches "zealous of good works," poor and ignorant though they be; in fine, let all the visible Zion of God tear the veil from their eyes, rend the world from their hearts, and rise up to the New Testament standard of life and action, and there will be diffused abroad a deep and practical conviction that the Gospel is divinely true, and is the "one thing needful."

If we had space, we would show that it removes objections, wins esteem, and instrumentally converts; but our limits are exhausted.

STATE OF THE CHURCHES.

CHURCHES.	POST OFFICES.	CLERKS OF CHURCHES.	SUPPLIES.	L. D....	DELEGATES' NAMES.	*Baptised.*	*By Letter*	*Restored.*	*Dismiss'd*	*Excluded.*	*Dead....*	*Total....*	*Contributions..*
Friendship,	Smith's Store,	A. M. Smith,	D. Scruggs,	1	T. Roundtree, W. Bennett, A. M. Smith,	1	1		9	2	4	125	$1 45
Cedar Springs,	Cedar Springs,	W. Allen,	D. Scruggs,	4	E. Barnett, W. Allen, M. C. Barnett,	7	2	1	14	3	2	108	2 00
Buck Creek,	Damaseus,	W. Ezell,	J. S. Ezell,	4	B. Bonner, J. Ezell, J. H. Cooley, J. Parris,			1	10	3	1	157	2 55
Providence,	Limestone Springs,	W. G. Gaffney,	T. Dickson,	1	A. Bonner, J. R. Ellis, W. G. Gaffney,				7	4		161	2 00
Elbethel,	Gowdeysville,	A. S. Goudeloek,	W. Curtis,	1	J. Tolleson, W. Moorhead,		3		10	1	1	51	2 00
Goueher Creek,	Moultrie,	N. Webster,	B. Bonner,	3	E. Lipseomb, M. Littlejohn, R. Littlejohn,	3	1				5	100	1 55
Antioch,	Antioch,	G. R. Whisnant,	B. Bonner,	1	E. Thompson, R. H. Eskredge, J. T. Mullinax, J. D. Whisnant,	8	4		1	1		184	2 50
Philadelphia,	Glenn Springs,	E. H. Smith,	M. C. Barnett,	2	E. H. Smith, B. B. Foster,	3	2				2	85	1 15
Macedonia,	Allgood,	W. Smith,	J. S. Ezell,	2	J. S. Ezell, J. Byers, A. Harris,	12	1	3	4	1	1	164	2 25
Bethesda,	Bivingsville,	R. C. Poole,	J. Lee,	1	J. Lee, E. P. Brown,	2			1	1		92	1 50
Camp's Creek,	Camp's Creek,	B. B. Harris,	D. Scruggs,	2	T. Harris, J. Huskey, E. Clary, B. B. Harris,	25	3		7	3		157	1 50
State Line,	Cowpens,	K. C. Watkins,	D. Scruggs,	3	D. Scruggs, K. C. Watkins, H. S. Wood,	3	4		8	2	2	120	2 05
Mount Arrarat,	Draytonsville,	A. J. Peeler,	J. Jones,	4	A. J. Peeler, D. Peeler,				3	1	1	37	75
Zion Hill,	Hurricane Shoals,	J. Epton,	R. Woodruff,	2	C. Sellers,	5				3	1	27	60
Corinth,	Limestone Springs,	Z. Philips,	J. Jones,	2	W. F. Lee, Z. Philips,	2		1	4	4	2	67	1 00
Capernaum,	Shelby,	L. Gardner,	W. Hill,	2	W. Hill, *D. Ray*, J. Ray,	1	3		4	3		102	1 50
Sulphur Springs,	Glenn Springs,	J. W. Bobo,	M. C. Barnett,	4	J. W. Montgomery, I. Johnson,		1		4	3		44	1 25
Unity,	Hickory Grove,	A. B. Owens,	W. F. Lee,	3	W. Neal,	2		1				37	85
Upper Fair Forrest	Unionville,	J. R. Smith,	M. Mullinax,	1	W. Vaughan, J. R. Smith,		1		3		1	69	1 50
Paeolet,	Mount Joy,	J. B. Gowin,	J. G. Kendriek,	3	J. G. Kendrick, M. Mullinax, P. McKissiek, G. S. Spears,	40	1		6		1	171	1 50
Gilead,	Jonesville,	C. Coleman,	B. Bonner,	2	E. Palmer, D. Moseley, T. Kirby,		1		1		2	108	1 00
Limestone Springs,	Limestone Springs,	H. G. Gaffney,	W. Curtis,	4	W. Curtis, T J. Campbell, H. G. Gaffney,		7				1	42	1 50
Enon,	Yorkville,	W. P. MeAfee,	M. Mullinax,	3	W. P. MeAfee, T. M. Foster,				1	1		23	1 20
Union,	Yorkville,	P. S. Thompson,	J. Suttle,	1	L. Ferguson, T. J. Warren,	38	2	3	1	2	1	75	1 75
Rutherfordton,	Rutherfordton,	C. B. Justiee,	T. B. Justiee,	2	T. Davis, J. W. Davis,	6	3		2		2	53	1 00
Arrowood,	Cowpens,	E. J. Steadman,	J. S Ezell,	5	James H. Ezell, S. D. Splawn,	5	17		4	2	1	64	2 45
Salem,	Lincolnton,	W. B. Abernathy,	W. Hill,	3	J. J. Blaek,	1			13	1	1	99	1 50
Mount Lebanon,	Smith's Store,	L. Farmer,	D. Drummond,	3	L. Farmer, W. H. Williams,	3		1	2			27	1 20
Mount Zion,	Craigsville,	T. H. Mullinax,	T. Dickson,		T. H. Mullinax, T. R. Williams,								55
					Paid by individuals,								17 85
					Total,	168	57	11	119	41	32	2559	$61 55

Received of Rev. M. C. Barnett $51.55 *for Printing* 1,200 *copies of these Minutes.*

Douglass, Evins & Co.